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A  
S E R M O N  
PREACHED before the  
KING,

U P O N

The Seventh of *March*, 166 $\frac{8}{9}$ .

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*J O H N* Lord Bishop of CHESTER.  
*B. P. Wilkins* ~

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*John Wilkins, Bp of Chester*

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A

SERMON

KING

The Government of the

B. Y.

JOHN L. BISHOP of

THE

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# SERMON

Preached before the

## K I N G

Upon the Seventh of this Instant

March, 1669.

PROV. 3. 16, 17.

*Length of dayes is in her right hand, and in her  
left hand Riches and HONOR.*

*Her wayes are wayes of Pleasantness, and all her  
Pathes are Peace.*

**T**He chief Design of the Wise  
man in this Text, is, to set  
forth the many great Advan-  
tages that belong to Religion;  
In order to which, he doth here E-  
numerate those five Principal things, that

must contribute to a Compleat state of Happiness in this World, namely, *Health*, and *Riches*; and *Honor*, and *Pleasure*, and *Peace*; And asserts concerning them, that they are the proper effects of that wisdom which consist's in being Religious.

This he expresses by way of *Allegory*, representing Wisdom (as is usual for other Virtues) in the shape of a Woman, or Queen, with her Armes extended, in the Posture of Directing and Rewarding her Followers; Holding in her right hand the Blessing of *Health*, or *length of Dayes*, the great Promise of the *Law*, to which the Precedence of the right hand is therefore given, because it is amongst all *Worldly Blessings*, the greatest and most desirable; That, without which, a Man cannot enjoy any thing else, nor so much as his own self: *Length of dayes is in her right hand.* And then, for



for those other things, which the Generality of Men do so much covet and labour after, *Wealth*, and *Reputation*; these likewise are at her Disposal, and must proceed from her Gift; *And in her left hand Riches and Honor*. And, as for the *Cheerfulness* of our Conditions, he affirms, that the truest Pleasure must be found in those wayes that are directed by Her; *Her wayes are wayes of Pleasantness*. And because there are several things, which have some present delight in them, seeming to drop as the Honey-Prov. 5. 4. Combe, and to be smoother then Oyle; And yet upon tryal, do prove in the issue, bitter as Wormwood, and sharpe as a two-edged Sword; therefore 'tis added, that her wayes are not only pleasant, but they are likewise Safe and Quiet: *All her Paths are Peace*.

That these things are the effects of Religion, is here only affirmed, which, to them

them who believe the Authority of Scripture, is evidence sufficient: But, it were easie to prove this, concerning each of them, by all other kinds of evidence, of which such matters are capable.

I purpose at this time to Treat only concerning the Third of them, namely *Honor*; as being the most proper Subject for this Presence and Auditory. And that this can only be attain'd by Religion and Virtue, I doubt not but to prove, with so much strength and perspicuity as shall be sufficient to convince any one, who will but attend and consider.

In order to this, I shall first endeavour to state the true Nature of *Honor*, and to shew wherein the most proper notion of it doth consist; 'Tis an equivocal word, and is capable of various senses.

*First*, Sometimes 'tis used to denote *worthy and creditable Parentage*; the being derived from such Ancestors as have  
been



been famous in their Generation for some eminent Virtue or Exploit: Wherein there is this benefit, that a Man hath great Examples in his own Family, and so much the stronger Obligation not to degenerate from them: But it shews rather what such a Man should be, then what he is; and, to a Person that is not Virtuous, doth prove a Prejudice rather than an advantage.

*Secondly*, Sometimes 'tis used to signify, *Titles of Place and Dignity*, according to the various orders and degrees of Nobility in several Nations: But, this kind of Honor depending meerly upon the Princes Favour, must therefore be wholly extrinsical, and consequently can have no more due to it, then a meer *External* respect. Such persons may challenge from us, that we should give them their due Titles, and demeanour selves towards them with that Observed  
servance

servance and Ceremony as becomes their Quality : But then, as to *inward* esteem and affection, they can demand no greater a share of this, then according as their real worth and virtue shall require. The Royal Stampe upon any kind of *Mettal*, may be sufficient to give it an *Extrinsick* value, and to determine the Rate at which it is to pass amongst Coynes, but it cannot give an *Intrinsick* value, or make that which is but *Brass* to be *Gold*.

'Tis true indeed, there are some Callings and Relations of Men, to whom an Inward Veneration is due, though the Persons themselves should not be Virtuous ; Namely, *Magistrates*, and *Ministers*, and *Parents*, and *Benefactors* ; who, having somewhat of a Divine *Stampe* and *Impress* upon them, may therefore challenge from us, that we should demeanane our selves towards them,

both



both with such an *Outward* Respect, as may become their *Places*, and with such an *Inward* Respect too, as may be futable to that *Image* which they bear, our *dependance* upon them, and *Obligation* to them. But then, we cannot be Obligated to think such Persons Good Men, unless we have some Evidence to believe them to be so, or at least, not to be otherwise; So that they are beholding to something extrinsical to their Persons, namely, to their Callings and Relations, for that Honor which is paid to them.

*Thirdly*, The word *Honor* is sometimes used for that Esteem and Reputation which a Man hath in the World, especially amongst Vertuous Persons; according to which sence 'tis defin'd by *Tully* to be *Consentiens Laus bonorum*, the Concurrent Approbation of Good Men; *Tuscul. Q. 2.* when those, who are best able to Judge of real worth, shall both think and speak

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well

well of others, this is properly Honoring of them. And in this sence (which is the most proper notion of the words) it is one of the greatest blessings that this World can afford; much to be preferred before Riches, or Pleasures, or Life it self. *A good Name is rather to be chosen than great Riches, and loving kindness, rather than Silver or Gold, Prov. 22. 1.* One that is a Generous, Virtuous Man, will choose to dye, rather than do any thing, that may expose him to Infamy: St. Paul was of this Mind; *It were better for me to dye, than that any should make my Glorifying void.* There have been some Wise Men, who have neglected and refused that other kind of Honor, consisting in Titles of Dignity, as conceiving more of Burden and Temptation in it, than of real Advantage; But, no Man, in his Wits, did ever despise a good Name, unless such profligate dissolute Wretches,

1 Cor. 9.  
15.



Wretches, as did either despair of, or resolve against, doing any thing, that might deserve it. 'Tis not easie to reckon up the many Advantages that belong to this kind of *Honor*: 'Tis *Power*, enabling a Man to do things great and worthy, to be useful to his Friends and his Country: 'Tis *Safety*, and doth give a Man such an interest in the esteem and affection of others, as will make them concern'd for his Welfare, ready to stand by him and assist him in any kind of Danger; which are so great Advantages, that whosoever shall wilfully neglect them, must needs be render'd very contemptible.

Having thus *Explained* the proper Notion of *Honor*, I proceed in the next place to *Prove*, that Religion and Virtue is the only meanes for the attaining of it: This I shall endeavour to do by *Testimony*, and by *Reason*, and by *Experience*,  
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which are all the kinds of Arguments, that such matters are capable of.

*First, By Testimony.* The Scripture doth abound in divers Assertions and Promises to this purpose: Such as are Religious, are stiled the *Excellent of the Earth*, Psal. 16. 3. and said to be *more excellent than their Neighbours*, Prov. 17. 27. They are *Gods peculiar Treasure*. *The dearly beloved of his Soul*. He sets apart the *Man that is Godly for himself*. Though such persons may be but low, as to their outward Condition; being put to *wander up and down in Sheepskins and Goat-skins*, being destitute, afflicted, tormented, seeking for refuge, in *Desarts and Mountains, in Dens, and Caves of the Earth*; yet may they, upon the account of Religion, be of such an excellent value, that in the Judgement of the Holy Ghost, *The whole World is not worthy of them*, Heb. 11. 37, 38.

Cap. 12.

26.

Dent. 32.

9.

Exod. 19.

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Jerem. 12.

7.

Psal. 43.

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The Wise-man speaking of Religion, faith, that it shall be an ornament of Grace to thy head, and as a chain about thy neck, *Prov. 1. 9.* Exalt her, and she shall promote thee, and bring thee to honor, She shall give to thy head an ornament of grace, and a Crown of glory. God hath engaged himself by Promise to those that are Religious, that he will set them above other Nations; they shall be made the Head, and not the Tayle, *Deut. 28. 13.* He hath said, Those that honor me, I will honor, *1 Sam. 2. 30.* And certainly, he, who is the King of Kings, must needs be the Fountain of Honor, and able to dispose of it as he pleases.

But, because such persons, as are no friends to Religion, may have but a small esteem for the Authority of Scripture; Therefore to these I would suggest the concurrent Opinion of Wise Men in all former Ages. Though the antient Philosophers

losophers were divided into various Sects, and differ'd very much from one another in several Opinions; yet, in this, they have all agreed, that Honor is due only to Virtue, and doth not properly belong to any thing else. It would be tedious to enumerate the several sayings to this purpose, out of *Plato, Aristotle, Tully, Seneca*, and the other Antients: And certainly, that Man must needs have a very extravagant conceit of his own Abilities, who dares prefer his private Opinion, before the General Consent of Wise Men in former Ages, such as have been counted the greatest Masters of Reason, and most eminent for their Knowledge and their Wisdome.

Secondly, I proceed in the next place to confirme this by the Principles of Reason, That Religion and Virtue is the cause of Honor. There may be a two-fold



fold cause of things } *Moral,*  
   *Natural.*

That is said to be the *Moral* cause, which doth dispose a Man to such a Condition, upon the Account of Fitness and Desert, and in this sence *Honor* is the *Reward of Virtue*; There is an equitable right, a suitability and congruity, that good Men should be loved and esteemed, and vitious Men exposed to shame: *As Snow in Summer, and as Rain in Harvest, so is Honor unsuitable for a Fool, Prov. 26. 1.* The intermixing of Winter and Summer, would not cause a greater disorder in the *Natural* World, than the cross disposal of *Honor* and contempt, would in the *Moral* World. And hence is it, that the Lawes of all Nations and Governments, have owned it as a point of Policy, to excite their Subjects

jects unto Virtuous and worthy Actions, by this Motive of *Honor*, and to deter them from Vitious Courses, by the consideration of the shame and contempt which belongs to them.

That is said to be the *Natural* cause of a thing, which doth by its own immediate efficacy produce the effect; and in this sence likewise is Virtue the cause of *Honor*. The Fire doth not more naturally produce heat, than Goodness doth Love and Esteem; Which will appear very plain, if we consider, That *Inward* Honouring is nothing else, but the Believing a Man to be Worthy and Virtuous; and the Testifying this by our Words and Actions is *Outward* Honouring. Now, nothing can be more evident, then that the best means for one to be thought good, is to be so.

A Man may excell in Strength, Beauty, Riches, Learning, Wit, which are  
all



all commendable things, and will contribute to a Mans esteem; But, if we apprehend such a one to be notoriously Vicious, This esteem will not be accompanied with Love, but with Fear, Hate, and Envy; because such a one hath by these things so much the greater advantage of doing Mischief in the World: Whereas on the other side, though a Man should be destitute of all these other advantages, without any Nobility in his Ancestors, but of a small Estate, a low Condition; yet, if we believe him to be a truly Virtuous Man, it cannot be, but that we must pay a Veneration to him.

All things whatsoever have some Natural Standard, whereby the Goodness of them is to be Measured; namely, their suitability unto that chief end, for which they are designed. We do not therefore account a *Ship* to be good, because 'tis curiously painted and gilded,

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Sen. Ep. 76.

or carved and inlayed, but because 'tis fitted for all the purposes of Navigation, which is, the proper end and use of a Ship: Nor do we therefore account a *Sword* to be good, because it hath a rich Hilt, and an Embroidered Scabbard, but because it is fit for the proper use of a *Sword*, which is to cut: They are the comparisons of *Seneca*, speaking of this Subject; *In homine quoque, nihil ad rem pertinet, quantum aret, quantum fœneret, a quam multis salutetur, &c. sed quam bonus sit.* It should be so likewise in our esteem of Men, who are not so much to be valued by the Grandeur of their Estates or Titles, as by their inward goodness.

Every Man is endowed with a Natural principle, inclining him to a state of Happiness, and hath in some measure, both an Ability to judge of, and a freedom and liberty for applying himself unto, those Duties, which are the proper  
meanes



There are two kind of Virtues amongst all the rest, which are by General consent esteemed Venerable, and such as do advance the Reputation of those who are endowed with them ;

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namely } *Wisdom,*  
          } *Courage.*

Because they have a more intrinsick rise, and do less depend upon External advantages, but seem rather to be rooted in the Inward Frame and Temper of Mind; and withal, are most beneficial both to our Selves and Others: The former signifying a Man to have those *Intellectual* Abilities, which are proper to his kind, whereby the Humane Nature is to be distinguished from other things: The other, because it argues a Rectitude in the *Will*, and a Power to subdue the Passion of Fear, which is most natural to our present state of Infirmary; and withal doth support a Man against Difficulties, and inable for those two Services, of Doing and Suffering as he ought. And, for this Reason, the Vices that are  
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opposite to these, are amongst all others counted the most shameful; There being no greater Reproach to be cast upon any one, then to be esteemed a Fool, or a Coward.

Now a Man that is Irreligious cannot justly pretend to either of these Virtues.

1. For *Wisdom*. This is so essential to Religion, that in the Scripture-phrase (especially in the Writings of *David* and *Solomon*) they both go under the same *Name*, and there is very good reason why it should be so; because there is such an intimate agreement between the *Natures* of them: The *Philosopher* doth define *Wisdom* to consist in an ability and inclination, to make choice of the right *Meanes* in the prosecution of our true *End*. And nothing can inable a Man for this but Religion, both as to the *Subordinate* End of *Temporal* Happiness

piness in this World ; but chiefly with respect to that great and *Supreme* End of *Eternal* Happiness in the World to come.

2. And then for *Courage*, 'Tis not possible for a Man to be truly Valiant, unless he be withall truly Religious: He may be bold and daring, and able (in a fearless manner) to rush upon any danger, but then he must stifle his Reason from considering what the Consequences of things may be, what shall become of him hereafter, if he should miscarry. There being no man whatsoever so totally free from the Apprehensions of a future state, but that when he is serious and considerate, he must be startled with Doubts and Feares concerning it: So that there cannot be any rational, sedate, deliberate courage, but only in such, as have some good hopes of a better Estate in the other World ;



World; And, 'tis Religion only that can inable a Man for this.

3. I proceed to the Third kind of Argument to this purpose, from *Experience*; By which, I mean that Practical Knowledge, which every man may attain by his own Observation of the usual course of things in the World: And, by this, it will appear, that no kind of persons have been more highly Reverenced in the Hearts and Consciences of others, then those that have been most eminent for their Virtue and Religion; which hath been alwayes true, both with respect to Publick Communities, and Private Persons.

*First*, For *Nations*; If we consult the Stories of former times; we shall find that saying of *Solomon* constantly verified, That *Righteousness doth exalt a Nation*, but *Sin doth prove a reproach to it*: And more especially the sin of Ir-  
Prov. 14.  
34.  
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religion and Prophaness; As this doth increase in any Nation, so must the Honor and Reputation of that Nation decrease. The *Roman* Empire was then at the highest, as to its Name and Greatness, when it was so as to its Virtue; when they were most punctual in observing the Rites of their Religion, (though that were a false way of Worship,) most Heroical in their Justice, Courage, Fidelity, Gratitude; then it was that they deserv'd to Govern the World, and to be had in greatest Honor above all other Nations: And not only *Tully* and *Polybius*, two Heathen Writers, who, upon that Account, might be thought more partial; But St. *Austin* also and *Lactantius*, two of the Fathers, do ascribe the flourishing of that Empire, when it was at its height, to the Religion, and Piety, and Vertue of those times; And, as they did afterward degenerate from this,  
so



so did they decline likewise in their Greatness and Honor.

2. Thus also hath it been with particular persons; Amongst the *Heathen*, What Elogies do we find in the Honor of *Socrates*, *Aristides*, *Cato*, *Epicte-tus*? The latter of which, though but a poor Slave, had yet such a Veneration paid to his Memory, that his Earthen Lampe by which he was wont to Study, was, after his Death, sold for 3000 Drachms.

Nor was it otherwise amongst the *Christians*; The *Apostles* were but poor Fishermen, Illiterate Mechanicks; Many of the *Martyrs* were but of mean condition, much Opposed and Persecuted in the World; And yet these Men, during the time of their lives, were highly Reverenced amongst those that knew them; and since their Deaths, what can be more Glorious then that Renown which

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they have amongst Men, when the greatest Kings and Princes will not mention their Names without Reverence; when whole Nations are willing to set apart, and to observe Solemne Dayes and Festivals in Honor of their Memories.

And, as it hath alwayes been thus formerly, so I appeale to every mans breast, whether it be not so now; Let them but examin, what their Inclinations are towards such Persons, whom they believe to be truly Virtuous: Not on-ly to such amongst them as are their particular *Acquaintance* and *Friends*, but likewise to *Strangers*, nay to very *Ene- mies*; whether they do not esteem, and love them, and will well to them.

I shall crave leave to speak briefly to two *Objections*, that may be made, against what I have been Proving.

*I. The*



I. The Scripture saith (speaking of good Men; That *the World shall revile and persecute them, and speak all manner of evil against them*: Our Saviour himself was *despised and rejected of Men*; And his Apostles were *used as the rubbish and off-scouring of all things*.

*Isa. 53. 3.*

To these two things may be said by way of *Answer*.

*First*, It cannot otherwise be expected, but that when a New Religion is to be set up, men must be highly concern'd in their opposing of it, and of those that promote it: And the fore-cited Texts do particularly relate to this very case; when *Christianity* was first introduced into the World, and to be propagated by the Sufferings of those that Professed it; which being an *exempt case*, and not according to the usual course of things, therefore these Texts are not equally applicable to other Times and Places, when

and where the True Religion hath obtained, and Kings prove Nursing Fathers to it.

*Secondly*, Those that knew our Saviour and his Followers, did highly Honor them: And, as for others that were ignorant of them, and not sufficiently convinced of their goodness, 'tis no wonder that they used them accordingly. The most vitious person that is, if he doth either know, or have reason to think another to be Virtuous, must of necessity pay to him an Inward Reverence; Because 'tis not in any mans power, so farr to offer violence to his own Faculties, as to believe any thing against his Evidence. 'Tis true indeed, men have a greater power over their *Words* and *Actions*, then they have over their *Beliefe*; and therefore they may call, and use such a one as they please, they may revile, and persecute him; And, in this sence, *Honor est in honorante:*



*honorante* : But, even in so doing, they seem to pay a Veneration to *Religion* it self, whil't they are fain to disguise it, under the Names of Hypocrisie, Heresie, Superstition, thereby to justifie themselves in their opposing of it.

II. It appears by the Experience of all Ages, that Vitious Men are sometimes had in Honor.

To this it may be Answer'd.

1. *External* Honor may be due to them.

2. *Internal* Honor may be given to them, by such as do not know them. The meer Opinion of being Virtuous, must of necessity have the same advantage in this respect, with *Real Goodness*; The main difference is, that it is not like to last, because it is almost Morally impossible, for a Man, who doth only dissemble Virtue, to stand always upon so strict a guard, as not to be discover'd. If it be said, that  
men,

men, who are Notoriously Vitious, are sometimes applauded, and Cry'd-Up for their Vertue; It may be Answer'd, That this cannot be so truly stiled *Honoring*, as *Flattering*; The proper Notion of which doth consist in giving undue Commendations; Nor, will any contribute to it, but vile Sycophants, the worst kind of Enemies, and the most Incompetent Judges of real worth: Such only being fit to give true Praise, who are themselves Praise-worthy.

Now, if this be the true state of the Case I have been speaking to; That the generality of Wise and Considerate Men, in all former times, have attested to this Truth, if the Reason of the thing require that it must be so; And, if it appear accordingly from Common Experience to be so; If the most Material Objections against it, may be so plainly and fully satisfied, then there can be no sufficient



sufficient Reason to doubt, of the truth of this Proposition ; That Religion and Vertue is the most proper meanes to promote the Interest of Honor, which is the thing I was to prove.

I shall crave leave to suggest two things by way of *Application*, and I have done.

*First*, This may convince men of Folly, who seek for *Honor* by any other Meanes. The great Instances which are commonly given, of Mens being *Fooles*, is, from their Chusing such Meanes, as are altogether insufficient for the End they Design: As the endeavouring to make a *Blackamore* White by washing of him, &c. But, the using of such Meanes, as are not only insufficient for, but opposite unto, and Destructive of the End they Propose; this is a degree above *Folly*, and may be stiled *Madness*: 'Tis as if a Man should run into the Water to dry himself, and  
into

into the Fire to coole himself ; And yet this is the Case of many Men in the World, who propose to themselves such Courses, for the Promoting of their *Honor*, as are most Destructive of it ; namely, Prophaness, and Contempt of Religion, Despising that which other Men stand in Awe of ; by which they think to get the Reputation of *Wit*, and of *Courage* ; Of *Wit*, by pretending to penetrate more deeply into the Nature of things, and to understand them better than others do ; not to be so easily imposed upon, as other Credulous People are. Of *Courage*, by their not being so easily scared at the Apprehension of Danger at a distance.

But, the Plain Truth is, such Persons do hereby prove themselves to be both *Fooles* and *Cowards*.

*Fooles*, In mistaking their great Interests, in making choice of such meanes, as  
can



can never promote the End they Design;  
There being no kind of Men that are  
more exposed (whatsoever they them-  
selves may think of it) to Publick In-  
famy and Hatred, than those that seek  
for Credit by despising of *Religion*.  
*Fools*, in venturing their *future Estates*  
and their *Souls*, upon such hazards, as  
all Mankind would Cry-out-upon  
for the most Palpable Folly and Mad-  
ness, if they should do the like, to-  
wards their *Temporal Estates*, or their  
*Bodies*.

*Cowards*, In being more afraid of  
little Dangers, because they are *present*,  
than of greater, because they are *future*,  
and at a distance: As that Soldier, who  
doth more dread the present danger of  
Fighting, when he is oblig'd to it, than  
the future danger of suffering *Martial*  
Law for runing away, may justly be  
E esteemed

esteemed a notorious Coward; So may that Man who is more afraid of a *present* inconvenience, by incurring the prejudice and displeasure of his loose Companions, to whom he would be acceptable, than of a *future* Mischief from the Judgement of God.

No Man will esteem another to be truly Valiant, because he is not afraid to do such vile unworthy things as will expose him to the displeasure and punishment of the Civil Magistrate; Much less should he be so Accounted, for daring to do such things, as will in the issue expose him to Divine Vengeance.

For Men of no real worth to expect the esteem and affection of others, as it is very *unequal* on their parts, requiring Brick without Straw; So neither is it *Lawful* nor *Possible* for others to allow it them: Not *Lawful*, because it is as well a mans duty



to contemn a vile Person, as to Honor those that fear the Lord. Not Possible, because men must necessarily Judge according to the most prevailing Evidence; nor can they esteem such a one to be worthy, whom they know to be otherwise, any more than they can believe that to be White and Streight, which they see is Black and Crooked.

Secondly, If these things be so, it will hence follow, that men who have any Sence of *Honor*, should, by these considerations, be excited to a Love of that, which is the only Meanes to it, namely, *Religion* and *Vertue*. Those of Slavish Sordid Spirits, may be more easily perswaded by the consideration of *Gain*; But, no *Motive* can be more powerful with Noble and Generous *Mind*es, than that of *Honor*. That man

takes very ill measures of things, who doth not make it one of his principal cares to keep his Name unspotted; It being no easie matter to recover a Forfeited Reputation.

Such Profligate Wretches, as are without any sence of *Honor* or *Shame*, may justly be esteemed the Publick *Pests* and *Mischiefs* of *Mankind*, and such as ought to be Banished from amongst them, as being the Common Enemies to Government and Societies.

Of all sorts of Men, there lies a peculiar Obligation upon them that are in *Publick Places*, to preserve their Reputations clear and without blemish: A Private Person is not so much concern'd to look after *Publick Fame*, as that Man is, who is engag'd in *Publick Employment*. He, that can abundantly satisfie himself, with  
the



the Conscience of well doing, while he is in a *Private Station*, if once he be called to any such Employment, where he must be Useful to others by his Authority; 'Tis most fitting then, that he should seek the Aid of *Opinion*, and *Publick Esteem*, because 'tis this which Rules the World, and Stamps upon Things the Rates at which they are to pass.

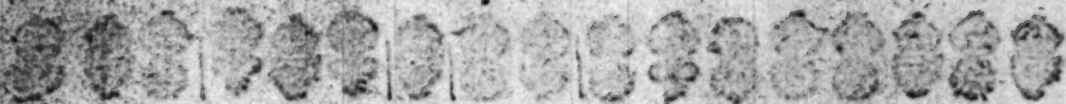
There is nothing in this World that we can Propose to our selves of greater benefit, than the Love and Esteem of Good Men; I have shewed before that it is *Power*, 'tis *Safety*: And besides all the Advantages which we have by it *whilst we live*, 'tis one of those things, that will *abide after us*, when we are gone out of this World; And, for that reason a special regard is to be had to it: And, the more Wise any Man is, the more Care will he take

take to transmit a Grateful Memory of himself to future Times; And, since he must be Spoken of after his Departure, he will take Care that he be well Spoken of, that his Name may be as a Precious Ointment, leaving a Perfume behind it; That Men may *Rise up at the mention of it, and call him blessed.*

I shall shut up all, with that Affectoinate Exhortation of the eloquent *Apostle*, Phil. 4. 8. *Finally Brethren, whatsoever things are Venerable, whatsoever things are Lovely, whatsoever things are of good Report, If there be any Vertue, if there be any Praise, think of these Things. And the Peace of God, which passeth all understanding shall keep your Hearts and Minds through Jesus Christ.*

F I N I S





IMPRIMATUR

Guil. Janc. R. P. D. Hen. Epil. Lond.  
a Sacris Dom.

Nov. the 21<sup>st</sup> 1678.

